



ANCIENT SKIES

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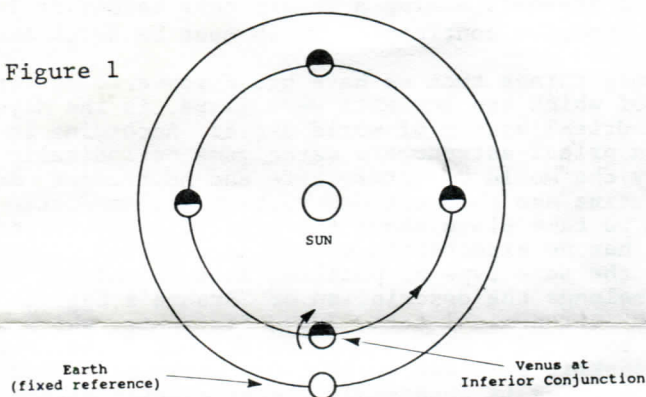
MAYAN POINTERS TO SURFACE VARIATIONS ON VENUS

BY DR. STUART W. GREENWOOD*

The ancient Maya recorded shorter periods of visibility of Venus than we do today. In an earlier note ("Atmospheric Changes on Venus", *Ancient Skies* 12:4) I suggested that these records are compatible with the idea that Venus once possessed a more Earth-like atmosphere than it does today.

A continuing puzzle has been that the Mayan periods of recorded visibility as Morning Star and Evening Star respectively were different. One might have expected them to be the same - as they are today. However, as will be shown below, if Venus once possessed a more Earth-like atmosphere, one should expect the periods to have been different rather than the same. The following considerations therefore indicate that the recorded different periods of visibility reinforce the concept of Venus having possessed a more Earth-like atmosphere.

Figure 1



The rotational motion of Venus about its axis is coupled to the orbital motion of the Earth around the Sun. This motion is shown in Figure 1, with Earth as a fixed point of reference. During one synodic period of 584 days, Venus makes one complete revolution in its orbit relative to the Earth and itself rotates four times about its own axis as shown. At Inferior Conjunction it always turns the same face to Earth (this is approximately true, as the orbits of the planets are not exactly circular and coplanar and the axis of rotation of Venus is not exactly perpendicular to the plane of rotation). Moreover, at any given location in its orbit, with reference to a fixed Earth, Venus has a definite and recurring orientation to the Sun and to the Earth respectively.

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The coupling of the rotational motions of Venus about its axis with the rotational motion of the Earth around the Sun is very closely approximated, but is not exact. Over an extended period of time the departure from exact coupling would affect the Venus visibility periods, and this might explain the differences between the periods recorded respectively in the Dresden and Borgia Mayan Codices. The visibility periods in these codices were reproduced in my earlier article mentioned above.

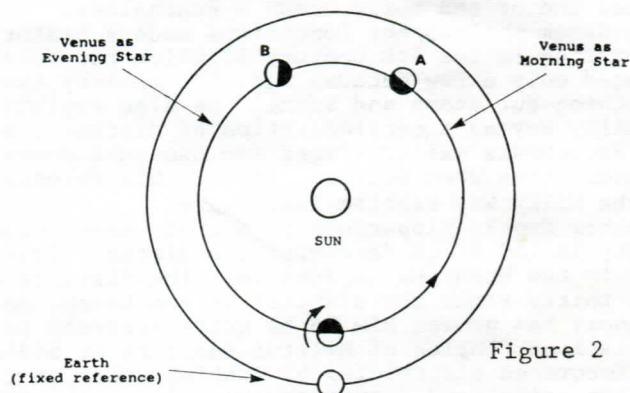


Figure 2

We are particularly interested in the orientations at the points where Venus ceases to be visible as Morning Star (Point A) and again becomes visible as Evening Star (Point B) as shown in Figure 2. Taking the visibility limits to be those given by the Dresden Codex, the respective orientations are shown in Figure 2 with the orientation at Inferior Conjunction for comparison. The emergence of Venus as a visible object at Point B closer to the line of sight to the Sun indicates that the hemispherical surface of Venus illuminated by the Sun at Point B was more reflective of the Sun's radiation than the hemispherical surface illuminated by the Sun at Point A. We can make this deduction since, unlike today's blanket of clouds on Venus, the cloud cover with a more Earth-like atmosphere would have been partial, permitting substantial radiation to reach the surface and experience reflection. As the surface conditions on Venus are far from uniform today (and may additionally once have included highly reflective bodies of water) the differences in the periods of visibility recorded by the Maya are now seen to have been predictable, had we recognized the possibility of a change in its atmosphere.

In summary, the shorter periods of visibility of Venus recorded by the Maya, together with their unequal durations as Morning Star and Evening Star respectively, support the concept of Venus having once possessed a more Earth-like atmosphere. The Mayan records should prove beneficial in assisting in a reconstruction of the planet's physical evolution.

THE DILEMMA OF A HIGH SCIENCE IN ANCIENT EPOCHS

BY ANDREW TOMAS*

A study of the history of science shows that the people of ancient history knew many things which we have learned only recently. Not only that, but also they were aware of some facts which our modern science has not yet acquired.

So let us analyze these early scientific concepts. For instance, according to Hinduism the cosmos has its period of activity and passivity, or Manvataras, lasting 4.32 billion years, followed by Pralayas of the same duration, which are also called the Days and Nights of Brahma. These cycles form Mahamanvataras and Mahapralayas, or greater cosmic aeons of motion and rest of trillions of years. It is obvious that the cosmology of ancient India dealt with periods comparable to modern scientific estimations of the duration of a pulsating universe. This in itself is a historical riddle, for how could the sages of early India have been so farsighted as to anticipate the discoveries of future astronomy equipped with a complex technology?

A 4,000-year old Sumerian text speaks of Earth emerging from the primal sea. Likewise the Assyro-Babylonian mythology draws a picture of one large land mass rising above the universal ocean. It is only in this century that science has determined that all the continents were joined into one primeval land mass. The name of that mother continent is Pangaea and of the world ocean - Panthalassa.

The Greek philosopher Democritus made a historic declaration in the 5th Century BC which our science accepted only a few decades ago: "In reality there is nothing but atoms and space." He also explained the Milky Way as a conglomeration of distant stars. This hypothesis was confirmed two thousand years after Democritus when Galileo, through his telescope, saw the Milky Way resolve into stars.

Another Greek, Hipparchus of Nicaea, used trigonometry in 150 BC to determine the distance from the Earth to the Moon. He decided that the distance was about thirty times the diameter of the Earth. Modern astronomy has proven him to be quite accurate in his calculations. Thales of Miletus (Asia Minor 640-546 BC) discovered electricity by rubbing amber on cloth and thus stimulated future experiments in the field.

Did the ancients possess a knowledge of geography and even maps from an unknown source? The Greek Plutarch (50-120 AD) described the voyage of Phoenician ships sent around Africa by Pharaoh Necho about 600 BC. They circled Africa eastward via the Red Sea and the Cape of Good Hope and entered the Mediterranean from the west through the Straits of Gibraltar. These seamen reported that the sun had been seen by them in the north for many months. This testimony seemed odd to their contemporaries but it was scientifically correct because the Phoenicians had sailed in the southern hemisphere.

Herodotus, the 5th Century BC Greek historian, discussed in his *Histories* the causes of the flooding of the Nile, mentioning several theories. One of them, the most plausible to his mind, was that the water of the Nile River came from melting snow. In the 19th Century when explorers of central Africa discovered the Ruwenzori Range on the equator covered with glaciers because of its altitude, and their dispatches reached the Royal Geographical Society in London, the learned members of this body found the news a source of merriment. Snow on the equator? Nonsense! Yet Herodotus's account was absolutely right - the flooding of the Nile was caused by melting snow and ice.

The Harris Egyptian Papyrus contains passages about a cosmic upheaval of fire and water when "the

south became north, and the Earth turned over." This story from ancient Egypt appears to be a wild myth, yet a few decades ago our scientists found out that the reversed polarity of lava flows indicated that in recent geological times the magnetic poles of the globe had been reversed. What could have brought about such a global displacement? Most likely a collision with an asteroid which may lie deep in the crust of the Earth, probably under an ocean.

The Piri Reis map dated 1518, found in the Sultan's Palace at Istanbul, Turkey in 1929, presented a puzzle because it shows Antarctica without its ice cover. (See *Ancient Skies* 6:4). Who made this map depicting the coastal profile of the continent without its icesheet? The geographers of the early 20th Century AD had maps showing only a partial outline of the South Polar lands. Until the International Geophysical Year of 1957 when the glaciers of Antarctica were sounded to determine if there was land under the ice and snow, the actual profiles of Antarctica were little known. During the 1957 probe it was ascertained that, unlike the North Pole, the South Pole is situated on a large continent with high mountains.

The Turkish map, allegedly a copy of the original from the Alexandrian Library, shows the contour of Antarctica quite correctly, making allowance for geological changes that must have transpired since it has been covered with ice.

Long before the Vikings and Columbus, savants of the ancient world somehow knew about the New World. The Roman philosopher Seneca (1st Century AD) actually predicted the discovery of America in his tragedy *Medea*: "There shall come a time when the bands of ocean shall be loosened and the vast Earth shall be laid open, another Tiphys shall disclose new worlds and lands shall be seen beyond Thule." The lands beyond Thule (Iceland) must be Greenland and North America.

Two and a half thousand years ago, Plato, the Greek philosopher, wrote about the legendary continent of Atlantis making a remark that beyond it lies "the opposite continent", which must be North America.

Among things that we have not discovered so far, and of which the ancients were aware, is the Mayan calendrical system of world cycles. According to Mayan priest-astronomers cataclysms periodically destroy the world by water, fire and hurricanes. Many centuries ago the next destruction was predicted by them to take place about the year 2012 AD. Our science has no expectation of such a disaster.

To the same type of puzzling data in ancient sources belongs the description of "Brahma's Egg" in the Hindu astronomical text, *Surya Siddhanta*, which was last compiled a thousand years ago but is believed by Sanskrit scholars to be 5,000 years old. This Brahma's Egg is supposedly a star cluster within the Milky Way galaxy. The old book of India states that the dimensions of this globe of stars is 18,712,080, 864,000,000 yohanas, or approximately 4,000 light years across. The same text gives exact figures for the size of our planet and the distance to the Moon which are close to our own figures. In view of this, the statement about this huge stellar cluster deserves serious consideration.

Another unsolved mystery comes from China. How can a needle stuck into one's foot help a sick liver? How can a headache be cured by pricking the big toe with a needle? According to the ancient Chinese art of acupuncture there are over 700 points of the human body which are focal points for "bio-energy" or "bio-plasma." Soviet scientists have an electronic device with a screen which shows bright spots around the human body. The location of these flashes of light corresponds exactly to the focal points on old acupuncture charts of China. A remarkable discovery was made by the experimenters some twenty years ago. Whenever solar flares appeared on the disk of the

(Continued on next page)

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Sun, all of the acupuncture points on the screen increased in brightness.

This strange field of science has been slowly gaining recognition by modern medicine. But how did this knowledge come to early China? The chronicles of the Celestial Empire state clearly that it was given to mankind by the space visitors who landed in the Gobi Desert in their "fiery dragon" starships after a long voyage from the star Regulus in the constellation Leo. These space voyagers left a legacy to the legendary emperor of China - Fu Xi (2953-2838 BC) who introduced the so-called I Ching (Yee Jing) system to the world. It is based on the permutations of two digits, or quantities, expressed by the unbroken line, or Yang, and the broken line, or Yin, which signify the positive and negative values.

In 1679 Leibniz discovered the binary system in mathematics. Twenty years later a Jesuit missionary from China brought the I Ching, or the Book of Changes, to the attention of the German mathematician and philosopher. Instantly Leibniz realized that his binary system had been known in ancient China. Today's electronic computers operate on the binary principle using 1 and 0, or the positive Yang and the negative Yin.

Two theories could explain the source of this advanced knowledge in antiquity. There was once a civilization of a high caliber which perished in a global cataclysm leaving only faint echoes of its former science. The second hypothesis points to past visitations of superior beings from distant solar systems who were older in evolution than man on Earth and who acted as civilizers at the dawn of our history. One does not exclude the other, as contacts with extraterrestrial civilizations may have regularly occurred in prehistoric times.

OUR EGYPTIAN ANCESTORS

BY MAURICE CHATELAIN*

The chronology of ancient Egyptians was just as complicated as that of the Mayas, but with completely different periods of time and calculation techniques, except in one particular case. I had wondered for some time about the dates of 49611 and 49214, proposed by several writers as the starting dates of the Mayan and Egyptian chronologies. Then one day I noticed that the interval between these two dates was a time period of 397 years representing 20 conjunction cycles of Jupiter and Saturn, or 186 of Mars and the Earth, or 118 of Mars and Jupiter. Also, twelve of these periods, or 4764 years, represented 2980 cycles of Venus and the Earth, 105 of Saturn and Uranus, or 28 of Uranus and Neptune.

Since there will be a spectacular conjunction of Mars, Jupiter and Saturn behind the Sun on May 10, 2000, exactly 130 cycles of 397 years after 49611, there is little doubt in my mind that both Mayas and Egyptians were using the same astronomical calendar based on the planetary conjunctions of Earth, Venus, Mars, Jupiter, Saturn, Uranus and Neptune. In ancient times, when the orbits of Mars and Venus were more elliptical than they are now, their passage in close proximity to the Earth could cause terrible catastrophes on the surface of our planet, every 15 years or 7 conjunctions of Mars. Some of them have been recorded in the Bible, especially between 747BC and 687BC, and we can understand why our ancestors were carefully watching the close proximities of Mars, the god of war and catastrophes.

Aside from these dates, the starting date of the Egyptian chronology has always been a very controversial subject among historians and archaeologists. Some claim that it started in the year 72860 with the arrival of Osiris on Earth and ended in 140AD during the reign of the Roman emperor Antonius. That period would make sense, since it represents at the same time 73,000 years of 360 days or 72,000 years

of 365 days. Some others claim that the chronology started in the year 63000 and ended at the beginning of the Christian era, which would also make sense, since such a period of time would exactly represent one-hundredth of the Constant of Nineveh of the Sumerians, of 2268 million days, or 63 million years of 360 days each.

Still others claim that the chronology started in 49500. That also would make sense, since the first date recorded in Egyptian history was that of 5700 with the arrival of king Narmer, who probably was the father of the famous king Menes, who is said to have united the North and the South of Egypt. And from 49500 to 5700 there is a period of 43,800 years which exactly represents 30 cycles of Sirius or Sothis of 1460 years each. I personally believe that the Egyptians had several successive chronologies that were computed from astronomical observations after each catastrophic event on the Earth or in the sky, such as reversals of the poles, world-wide floods, or variations in the rotation period of the Earth, caused by the presence, absence, size and proximity of several different moons. That would explain the calculation of new calendars with years of 360, 365 or 365 1/4 days.

The Egyptians had many calendars, but the most extraordinary one was discovered only a few years ago. French scientists had claimed that the universe has a cycle of pulsation of about eighty billion years, including a period of expansion of forty billion years and a period of contraction of the same duration. Of course nobody would believe them and I was very skeptical myself about their discovery. Then, about twenty years ago, a French Egyptologist claimed to have discovered in the ruins of the temple of Isis in Dendera, a hieroglyphic inscription representing an enormous period of time of 36,159,177,600 years of 365 1/4 days, or 13,207,139,618,400 days, which is an exact multiple of the numbers of days used by the Egyptians for their astronomical calendars, or numbers of feet or meters for monuments.

As a matter of fact, that number is an exact multiple in days of 360 and 365 for the Sun, 378 for Saturn, 584 for Venus, 702 for Mars and Uranus, 780 for Mars and the Earth, 819 for Mars and Jupiter. In years it is a multiple of 243 for Venus, 1460 for Sirius, and 25,920 for the precession of the equinoxes. In seconds, it is a multiple of 86,400 for the number of seconds in a day. And finally in thousands of cubic meters, it is a multiple of 2268 and 2592 for the volumes of the pyramids of Chephren and Cheops.

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WE REGRET TO REPORT that ORVILLE L. HOPE has died at the age of 85. Mr. Hope was the author of 6000 Years of Seafaring.

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THE GLORY OF THE LORD

BY GEORGE T. SASSOON*

Everyone must be familiar with the grand old Battle Hymn of the Republic:

"Mine eyes have seen the glory of the coming of the Lord

He is trampling out the vintage where the grapes of wrath are stored...."

The Bible is so full of references to the "glory of the Lord" that we take the phrase very much for granted, and rarely ask ourselves what this word "glory" really means. This is what I propose to do in this article.

According to the Oxford Dictionary, it can mean:

1. Fame or personal prestige,
2. A glow or aura surrounding an object, or
3. In the phrase "the Glory of the Lord", it means "the majesty and splendor attendant upon a manifestation of God."

Reading the Bible, we find it used only in three places in Genesis, in every case the first meaning being obviously the one intended. But in Exodus (ch.16) we find Moses and Aaron telling the people: "...ye shall see the glory of the Lord", and in due course, "behold, the glory of the Lord appeared in the cloud". Later, Moses gets a closer look at the "glory": "And Moses went up into the mount...and the glory of the Lord abode upon Mount Sinai...and the sight of the glory of the Lord was like devouring fire...." (Exod. 24:15-17).

Moses receives instructions from the Lord, and then asks him: "I beseech thee, shew me thy glory." (Exod. 33:18). The Lord agrees to this and Moses sees the glory as it "passeth by" from a cleft in a rock.

Is this glory merely a bright, shining aura surrounding the body of the Lord? Or is it some physical object?

Turning to the book of Ezekiel, the prophet starts by describing the "appearance of the likeness of the glory of the Lord" (Ezek. 1:28). This astonishingly detailed account must refer to some concrete object. Ezekiel converses with the Lord, and then:

"...I heard behind me the voice of a great rushing, saying, Blessed be the glory of the Lord (rising) from his (its) place" (Ezek. 3:12). This can only be the sound of the "glory" departing - but not for long. Seven days later, Ezekiel "went forth into the plain: and behold, the glory of the Lord stood there, (the same) as the glory which I saw by the river of Chebar... (Ezek. 3:32). He sees the "glory" standing there, and is able positively to identify it as the same one that he saw before.

From the way this word "glory" is used, we are forced to conclude that it is not a glow or aura surrounding the Lord, but some vehicle in which he traveled; and in fact, Josef F. Blumrich, in his book The Spaceships of Ezekiel, has worked out from the description given by Ezekiel that it was a type of space shuttle-craft. There is plenty more evidence to support this in the Bible, and I shall give a few more examples. Readers will have no difficulty in finding more for themselves.

*An electronics engineer, a linguist and a computer expert, Mr. Sassoon serves as a consultant to the electronics and computer industries. The Manna Machine and its companion book The Kabbalah Decoded were published in 1978 in England but have not been published in the United States; however, Mr. Sassoon has made arrangements with an organization in the U.S. for the books to be available on individual order in photocopy format. Anyone interested may write to: Out of Print Books on Demand, University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA.

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Elsewhere Ezekiel sees the glory going up "from the cherub" (it is not at all certain what cherubim are), and later it descends, ascends and descends again like a yo-yo. In Chapter 11, it goes up from the midst of the city and stands upon a mountain; and in chapter 39 it is "set among the heathen". In the Psalms, the Lord "shall appear in his glory" (Ps. 102:16); and "The Lord is high above all nations, and his glory above the heavens." (Ps. 113:4).

If the word "glory" originally meant a spacecraft the word was later used to refer to its fiery exhaust; hence the alternative meaning of a glowing aura. A "glory" is often seen above the tabernacle (Exod. 40 and elsewhere); for an explanation of this see The Manna Machine, which I wrote with Rodney Dale. In Psalm 29, the God of glory "thundereth" - no mean description of a spacecraft taking off - and in Isaiah 10:16 "under his glory he (the Lord) shall kindle a burning".

At this stage we can look at the Hebrew word for glory - kavod, spelt KBVD in the language - and seek further clues as to its meaning. It is probably derived from the three-letter root KBD, which means "to be heavy". Does this help our interpretation? It sure does, when we note that the related word kavudah - KBVDH - means a cart or carriage, a vehicle for moving heavy loads. From this it is a short step to give kavod the original meaning of "chariot" - which Blumrich already deduced from Ezekiel's detailed description, without knowing any Hebrew. Kavod and kavudah can only be two forms of the same word, both meaning "chariot", even though kavod is generally translated as "glory".

The usual word for "chariot" is rechev (RKB), and by inverting the first two letters we get KRB or KRVB, cherub. This inversion often occurs in Hebrew. What the original "cherubim" of the Bible were we can never know, but model spacecraft would be a fair guess. In two places in the Bible we find the Lord riding upon a cherub (2 Sam. 22:11 and Ps. 18:10), which sounds unlikely if these creatures were fat-faced children with very small wings; but a full discussion of chariots, cherubim and seraphim must wait for another time.

But as regards the "glory of the Lord", the original Bible text indicates that it is a space vehicle, and this is the simplest explanation whatever later biblical analysts might say. One problem with dead languages is, that if you do not know the meaning of a word you cannot just call up someone in the country and ask them what it is. The result is, that over the centuries, "traditional" interpretations have been built up, and in the case of the Hebrew Bible these are based on a religious view of the text rather than an open-minded one. I hope that this article will help readers to look at the Bible with new eyes.

COMING EVENTS:

ONE DAY MEETING in Zurich, Switzerland at the Nova Park Hotel, Saturday, August 25, 1990. Lectures in German only. Contact Ancient Astronaut Society, Baselstrasse 1, CH-4532 Feldbrunnen/SO, Switzerland.

WORLD CONFERENCE OF THE ANCIENT ASTRONAUT SOCIETY, Berlin, West Germany at the Hotel Berlin. Arrival August 22, 1991, lectures on August 23 and 24 and depart on August 25, 1991.

MEMBER EXPEDITION TO TURKEY. Depart Chicago Friday August 16, 1991 for Frankfurt, West Germany. Visit Rhine River castle area and Bonn; proceed to West Berlin to attend World Conference; depart Berlin Sunday, August 25, 1991 for Istanbul. Visit Istanbul, Ankara and central Turkey; then the fantastic site of Nemrud Dagh and finally, visit the newly discovered site of Noah's Ark. Return to Chicago on September 6, 1991. Members may join the expedition in Chicago, Berlin or Istanbul.